The

Non-Subscribing Presbyterian

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Notes of the Month.

The Annual Meetings of the Remonstrant Synod, Non-Subscribing Association, and General Synod received a fair amount of attention in the papers, although they were not so well attended by our people as we should have liked. The "Belfast Evening Telegraph," while giving space to the proceedings generally, also gave great prominence to the interesting discussion called forth by the Rev. John Barron's resolution on the evils of denominational control of the schools. But perhaps of even greater interest to us was the somewhat patronising reference to Non-Subscribing Presbyterians contained in a leading article dealing with the different annual Church meetings then taking place in Belfast. Like the Methodists and the Reformed Presbyterians, we are worthy of a place in the ecclesiastical economy of the North of Ireland; but although as theological inquirers we were performing a useful function, yet it was not likely, so the writer intimated, that our views would ever have any dominating influence in the church life of Ulster. The prophecy seems a safe one, and yet time has produced even more remarkable changes than that implied in such a statement. More than one orthodox Presbyterian has readily admitted that Dr. Cooke and his supporters were not the real victors in the stirring conflicts of the last century, and it has even been asserted that were such a question to be re-opened to-day, the majority would, perhaps, be on the side of freedom and Non-Subscription. While such assertions are in themselves interesting as showing the changed attitude of some modern thinkers, we confess that speculative inquiries of that kind do not greatly attract us. We have a more practical end in view, and for that end we would earnestly bespeak the earnest thought and attention of all our readers. Cannot we do something to silence the grudging and half-contemptuous references of the outsider? Is it not possible for us to make our Non-Subscribing Church a greater power in the world? Even supposing it never become numerically strong or strikingly popular, may it not, with God's help and our own best endeavours, become more alive and alert in the utilising of opportunities of service? We are earnestly convinced that much more is possible than anything we have yet achieved, and plead for the receptive mind and the earnest heart, when the time comes to consider ways and means of making our cause and our Church more vigorous and influential.

With a view to the practical end emphasised above, careful attention should be given to the proposals appended to the paper read by the Moderator on "Our Mission and Our Message." These will be dealt with by the General Purposes Committee of the Church at the Quarterly Meeting this month. While it is not fitting to anticipate their action, it is safe to say that there is a general conviction that something should be attempted of a religious and moral character, and that this must be of a kind to enlist the sympathy and touch the imagination of all our members and friends. On every side we hear of the greater opportunities which the present war is creating, and already the churches are bestirring themselves to use such opportunities to the full. If we fail in doing our part, we cannot hope to be spared the fate of the unready and the irresolute. But, inasmuch as our claim has ever been to act as pioneers of progress in the religious life of man, we shall only make good such a claim by demonstrating to ourselves and to the world our fitness and our fidelity in the undertaking of actual work here and now. That we may prove equal to the great task is our heartfelt desire, and as the chief object of this magazine is to foster the life and extend the usefulness of our Church, it will be our resolute endeavour to make it more and more subservient to that great end. Cannot we count upon the interest and the practical support of all our readers?

* *

At the conclusion of the Annual Meeting of the General Synod, it was decided to send a telegram to the King. We give the form of words sent, and the reply received thereto:—

"To His Gracious Majesty,
King George V.,
Buckingham Palace, London.

"In the name of the Non-Subscribing Presbyterian Church of Ireland, the undersigned, on behalf of the General Synod, craves the honour of humbly expressing to your Gracious Majesty, not alone the assurance of our faithful loyalty, but our sympathy in the trying times through which the nation is passing.

"We deprecate the recent outbreak in this country, and pray that Almighty God may so direct the counsels of our statesmen that your people here may live in peace and harmony and loyalty to your Throne.

HERBERT J. ROSSINGTON, M.A., B.D.,
Moderator."

The following was telegraphed in reply:—

"Buckingham Palace,
London.

"Please convey to the members of the General Synod of the Non-Subscribing Presbyterian Church of Ireland the expression of the King's appreciation of their assurances of loyalty and sympathy in the trials through which the whole Empire is passing, and of their prayers for future peace and good-will.

STAMFORDHAM."

* *

A few months ago we made public a suggestion we had received concerning the preparation of an up-to-date Roll of Honour, containing the names of all our young men serving in the Army and Navy because of the present War. The list, after reproduction in our columns, is to be printed on cards suitable for hanging up in our churches and Sunday Schools. We now invite the hearty co-operation of those who are responsible for the congregational lists. As it is desirable to have all the latter uniform in character, may we plead for the furnishing of the following particulars in every case:—Name, rank, regiment (or vessel in case of Navy). Thus, we give the model to which our correspondents should conform:—Smith, John, Private, 10th Batt. Royal Irish Rifles. Further, all names in a particular list should appear in alphabetical order. Due attention to this suggestion will save us the necessity of re-arrangement. We should like the particulars as soon as possible.

* *

Many in the North of Ireland will have noted with sympathetic interest the fact that the Rev. Alex. Gordon was recently appointed President of the Unitarian Home Missionary College in

Manchester, the College of which he was Principal for so many years. At the annual meetings of the College early this month, Mr. Gordon is to preach to the outgoing students the valedictory sermon. His doing so will surely have a special significance for all taking part in the service, and we shall be surprised if the attendance on that occasion be not unusually large. Certainly, many of his former students will make it a duty to be present. For ourselves, we wish for Mr. Gordon a happy and fruitful year of service as President of his old College.

PREACHING CHRIST.

By Ullin.

"I never heard the Lord Jesus preached as faithfully as I heard last night." This remark fell on my ears some little time ago as I was walking along a Belfast street. The first feeling I had was one of resentment. The old fighting spirit against orthodoxy rose up in me. But I looked at the man who said it, and studied him for a moment, and then pondered what he had said. He was a smart, well-groomed, alert looking man; a man, no doubt, with a good deal of force of character and business ability.

"That man's religion means something to him," thought I. "Who am I that I should feel this resentment? Does my religion mean as much to me, as his does to him?"

And since then my thoughts have frequently turned to the incident. "What does it mean to preach Christ faithfully?" By chance I looked at a sermon the other day, by the Rev. R. J. Campbell, in which he touched on this very point. "Preaching Christ did not mean," he said, "preaching about Christ." What is it to preach? Is it to get up into a pulpit and read an essay? Is it to talk eloquently from the pulpit or in some open space? With all humility I confess that to preach in reality is an attainment I should pause long before I laid claim to it.

Henry Ward Beecher would not preach from a pulpit, and in the City Temple, London, a platform was erected in front of the pulpit, for, said he, "When a man preaches, he should preach from the crown of his head to the sole of his foot." Personally, I should say, the perfection of preaching is the ability to concentrate body, soul and spirit on the task.

"Ian Maclaren named three preachers to whom the disciples of Jesus owe a debt of gratitude that can never be paid, for bringing us to the mind of our Master. "One was Channing, for whose love to Jesus one might be tempted to barter his belief; the second was Maurice, most honest and conscientious of theologians; and the third was Erskine, of Linlathen, who preached the Fatherhood to every one he met, from Thomas Carlyle to highland shepherds."

But, what is it to preach as these men preached? It is to be possessed by a truth, dearer to them than life itself. The maniac and the martyr are both possessed by a fixed idea. In the case of the maniac it is a delusion, in the case of the martyr it is a truth of supreme value. No sacrifice is counted too great for the truth that possesses them, in preachers such as these just named.

I suppose by "preaching Christ faithfully," the man to whom I referred meant setting forth Christ, with the appeal to accept Christ as Substitute and Saviour. The appeal may have been similar to one I heard of, by a powerful preacher: "A yawning hell beneath you, an eternity before you. Come now to the Lord Jesus Christ. Don't put off; to-morrow may be too late."

And many a poor soul has said: "Oh, I would, if only I knew what it meant." Think not that it rests with ministers to preach Christ. There is no appeal equals a Christ life, and if we will open our eyes, we shall find that life is being lived by many an one of whom the world may pay little heed. The minister, oblivious of reputation, forgetful of all else but to deliver his message faithfully, so that he may set

forth the mind of his Master, will surely be one who is preaching Christ. The Christian woman, working all day long in her cottage at the "flowering," and whom those living around feel to be a "good neighbour," is preaching Christ all the time. He or she who can make Christ realised is "preaching Christ," whether by the spoken word or by the life.

Wherever the sacramental life, "in His name," is being lived, there the Christ influence is felt.

Men preparing for the ministry equip themselves, as far as possible, with intellectual attainments. It is well. The Lord's message should not suffer through any incapacity of ours that we can avoid. Nevertheless, it is not the well-filled head, but the purified heart, that admits to the Master's presence. "Lift the stone, and there thou wilt find me; cleave the wood and there am I." "Blessed are the pure in heart, for they shall see God."

ANNUAL MEETINGS.

THE proceedings in connection with the Annual Meeting of the General Synod took place in the First Presbyterian Church, Rosemary Street, Belfast, on Wednesday, 21st June. Rev. J. A. Kelly (Moderator) presided during the earlier part of the deliberations.

Rev. J. A. Kelly, in his retiring address, said the time had now come for him to hand over the office to which the Synod called him twelve months ago. In accepting the moderatorship, he expressed the earnest hope that the war would be brought to a satisfactory conclusion before his year of office expired, but in this matter their hopes had not been realised. There was, however, a growing feeling that before the coming autumn had gone the war would be a thing of the past. In the meantime it was cheering to have revealed to them the splendid spirit of the nation, and to be convinced that the age of heroes was not yet past. With regard to "the recent stupid and disgraceful rebellion" in Dublin, the speaker said it was hardly necessary to say that they as a Church had no sympathy with the outbreak. On the other hand, they deeply deplored that the misguided people who took part in it should have stained their country's annals. In the interests of the people of the country the members of the Synod were supporters of strong and impartial government in order that such a revolt as broke out on Easter Monday might never occur again. In conclusion, the Moderator referred to the loss which the nation had sustained by the death of Lord Kitchener, who, he said, was a tower of strength to the British Empire and our Allies. No man had ever worked more industriously or more successfully for the good of the Empire, and no man's death had been more genuinely lamented.

THE NEW MODERATOR.

On the motion of Rev. R. M. King, seconded by Rev. A. O. Ashworth, Rev. H. J. Rossington, M.A., B.D., minister of the Rosemary Street Church, was elected Moderator for the ensuing year.

In taking the chair, the new Moderator expressed thanks for the honour which had been done him. He hoped the war would soon come to an end, but, at any rate, it behoved them as a Church to be up and doing and rise to the greater opportunities which were now presenting themselves.

The re-election of Rev. G. J. Slipper as Clerk, and of Rev. J. A. Kelly as Treasurer, was unanimously agreed to.

It was resolved to hold next year's meetings of the Synod on the third Wednesday in June.

THE TEMPERANCE QUESTION.

Rev. G. J. Slipper moved the adoption of the report of the Temperance Committee, who stated that much good work had been done during the year in the way of stimulating interest in the temperance question. The Committee had passed a resolution suggesting that the Government should arrange for a conference of ministers and laymen representing the various religious denominations in Ireland for the purpose of discussing how the drink traffic in this country could be controlled, such conference to be presided over by the

Lord Lieutenant or some other representative of the Government.

Rev. T. Dunkerley seconded the motion, which was passed.

Rev. J. J. Magill complained that the Committee had not been given sufficient opportunity of doing really practical work during the past few years, and moved that no Temperance Committee should be appointed for 1916–17.

Rev. F. Holt seconded, and the motion was passed.

It was also decided to instruct the General Purposes Committee to take such steps as they might think fit to rouse a deeper and more vital interest in the temperance question.

Subsequently the following resolution was passed:—"That, believing as we do that at this time, more than ever, are thrift, energy, the clear head, and steady hand indispensable to our beloved country, and, recognising that in our drinking customs is to be found the greatest enemy of these qualities, we would implore our ministers and people to do all that in them lies to discountenance and discourage those customs."

Evils of Denominational Education.

Rev. John Barron moved:—"That the best interests of national education will be served by freeing it from denominational control." He said they were all aware of the long struggle which took place in England to have the national education system made truly national, and to prevent the schools from being captured by powerful sects. In Ireland, more than in England, under the old conditions national education was very much under denominational control. He knew of teachers in their denomination who had had to make themselves members of the orthodox Presbyterian Church in order to earn their living. Religious denominations could in their own way carry on religious instruction, but the broad elements of education should be made free from all sectarianism.

Rev. T. Dunkerley seconded the motion, which was supported by

Rev. E. H. Pickering, who said education was in a worse state in this country than in any other part of the United Kingdom, and that was entirely due to the denominational system.

Rev. J. A. Kelly said in his younger days Protestants and Roman Catholics were educated together in the same schools with very satisfactory results.

After further discussion, the motion was passed.

The Late Mr. James Davidson.

The Moderator referred to the loss sustained by the Non-Subscribing Presbyterian Church and the community in general by the death of Mr. James Davidson (Windsor Park). He said by his genial personality, his keen interest in the work of their Church, and his generous support of their institutions Mr. Davidson won their high regard and esteem. He was very anxious to see their Church prosper, and did all in his power to contribute to its prosperity. The Moderator concluded by moving a vote of sympathy with Mr. Davidson's relatives.

Mr. Henry M'Robert seconded the motion, which was passed in silence.

On the motion of the Moderator, it was unanimously resolved to send to His Majesty the King a message of loyalty.

The meeting then closed with the pronouncing of the benediction.

The Annual Dinner.

The annual dinner of the members and friends took place in Ye Olde Castle Restaurant the same day.

After the loyal toasts had been duly honoured,

The Moderator, who presided, proposed the toast of "Our Allies." He said one of the most remarkable features of the present struggle was to see so many Powers ranged together fighting on behalf of the same cause. He referred to the great and encouraging success of the Russian armies, the gallant struggle of the French at Verdun, which was exciting the admiration of the whole world, and the better understanding and closer co-operation amongst the Allies, which augured well for their final and complete victory.

Mr. W. J. Baxter proposed the toast of "Prosperity to the Non-Subscribing

Presbyterian Church." He said that at the present time they were passing through not only a great physical crisis, but a spiritual crisis quite as great. If we succeeded in this great conflict, as we thought we were bound to, it would be a triumph of moral and spiritual forces over blind materialism. Such a state of things would present an opportunity for increased usefulness and wider influence of their Church.

Revs. T. Dunkerley, W. H. Townsley Tilson, and S. E. Bowen suitably acknowledged the toast, and spoke in optimistic terms of the future of the Non-Subscribing Presbyterian Church.

The health of the Moderator was heartily pledged, on the proposition of Rev. J. A. Kelly.

During the afternoon, tea was served in the Central Hall. Afterwards a public meeting was held in the First Presbyterian Church. Rev. J. A. Kelly presided, and addresses were given by the Moderator on "Our Mission and Our Message," Rev. E. H. Pickering on "Dogma and Non-Subscription," and Rev. J. J. Magill on "The Attitude of Our Church to Temperance." Solos were rendered by Miss M'Kisack and Mr. J. A. Laird.

QUESTIONS CONCERNING BELIEF AND CONDUCT.

II.—Revelation and Christ.

Q. 13.—How is the existence of God revealed or discovered?

A. 13.—God reveals himself spiritually. Most of us feel that we are under the influence of an unseen Power. Evidence of this experience has been recorded all through history, and has been gathered from the inhabitants of all parts of the world. So strong is this spiritual feeling that the tribes of men, untrained in observation and reasoning, are apt to believe that a spirit is present in everything that affects them, independently of their own will. They have taken the wind and fire, for instance, to be the body—one might say—of a spirit constantly present therein, or the agent or medium by which or through which the spirit has power to act upon them. On the other hand, scientific men have discovered the circumstances under which the burning of fire or the blowing of wind, etc., invariably takes place, and without which such an occurrence is impossible. In the former case, that of the unscientific tribes, the supposed irregularity of such occurrences suggests the temporary or local presence of the spirit at whose will they take place. To others who have discovered the scientific fact of the actual regularity of cause and effect, the said regularity suggests the eternal and universal presence of a Spirit by whose will it is sustained. But perhaps nearly all of us would have to confess that in some mysterious way, other than that by which we are affected by visible or material things, we find ourselves aware of an invisible Presence which has power to influence our will, or at least to approach it, with a demand or an appeal.

Q. 14.—Is there any particular thing in which the existence of God is specially revealed?

A. 14.—The existence of God is specially revealed in our property of life. Although it is not we that have made ourselves, we came into the world with an instinct for self-preservation, and we generally keep the desire for life as long as life endures. That would seem to imply that it is part of the plan of a Power not ourselves, that we should desire life, though equally part of that plan that we should not live for ever—at all events in the body we have now.

Q. 15.—Is God revealed as a Being whom we are to fear or as a Being whom we are to love?

A. 15.—God is a Being whom we are to both love and fear. It would seem that when men first discovered God their feeling for him was far more that of fear than of love. Like children, they thought to follow their own inclination in all their conduct; and, again like children, incapable of perceiving that the general action of the unseen Power to which they were subject was good either to themselves or to their kind as a whole, they felt only that the

interference with their own choice and plans was inconvenient or dreadful. They believed that the Spirit was angry. They would seek to appease his wrath and to please him. When they had done so they felt more at ease, believing that peace had been secured. Thus they were taught to pay heed to their conduct. Further, they arrived at the belief that the unseen Power was good to them in proportion as their conduct was righteous: thus men learned the possibility of love for God, as well as fear. Thus grew the revelation of God as "The Power, not ourselves, which makes for righteousness."* And it may be said that each of us owes his knowledge of the reality of God to the collective experience and testimony of successive generations of our human race.

Q. 16.—Is there no separate direct revelation of God to individual members of the race?

A. 16.—God favours many of us with a direct revelation of himself. It must be confessed, however, that none would be able to receive so full a revelation as that which they do but for the help which they owe to the spiritual teaching of the generations which were in the world before their arrival. We may all possess spiritual sensibility, but we need, to begin with, the interpretation of our spiritual experiences which the accumulated experience of the past affords us, to recognise the divine cause of what we feel and to enable us to feel the more. That is to say, we need to be spiritually educated.

Q. 17.—Are we indebted to any particular spiritual educators?

A. 17.—Yes. From time to time in different parts of the world very notable men have performed the part of spiritual educators or teachers of religion, often at the cost of much suffering to themselves, as if they had been raised up and driven or drawn to the work, or sent into the world to perform it, by the "Power, not themselves, which makes for righteousness."

Q. 18.—What is religion?

A. 18.—Religion is the feeling of relationship of spiritual beings with the great Spirit we call God. It is very often used where the term **theology** would be more correct.

Q. 19.—What is theology?

A. 19.—Theology is a description of God and of the relationship which is supposed to exist between God and man. Theology and religion vary in different parts of the world and among different groups of people in one and the same part of the world. By the different religions of the world are to be understood the different theologies together with the religious ceremonies practised by the peoples who uphold them.

Q. 20.—Why do great religious teachers have to suffer for the work they do?

A. 20.—Because men, like children, dislike to have their conduct interfered with; and that being the inevitable effect of religious teaching if it be of any account, it generally happens that many enemies rise up to oppose and persecute religious teachers. But they always have their friends as well; and when in course of time it is recognised that the world is the better for their teaching their names are exalted. Therefore Jesus, who is called Christ, said—

"Blessed are they that have been persecuted for righteousness' sake, for theirs is the kingdom of heaven." (Mt. v. 10.)

Q. 21.—Who was Jesus Christ?

A. 21.—Jesus Christ was the greatest religious teacher who has ever appeared on earth. He was a Hebrew, born in Palestine about six years before the period of the Christian era, or about seventy-five years before the city of Jerusalem was overthrown by the Romans. Some legends represent Bethlehem of Judea to have been his native place, but he became known as "Jesus of Nazareth," and it is not unlikely that he was really born in that place situated in Galilee. His parents were called Joseph and Mary; and he had brothers and sisters. One of his brothers, James, gained distinction among his disciples. Twelve of his disciples he taught to become teachers themselves: they were called apostles

* This is a phrase of Matthew Arnold's.

The most notable were Peter and John, and seem both to have been fishermen before they followed him. One of the apostles, called Judas Iscariot, became a traitor. After preaching and teaching for about one year, the Jews of Jerusalem persuaded Pontius Pilate, their Roman Governor, to crucify him as a deceiver of the people and a disturber of the peace. Shortly after his death belief in him spread far and wide, resulting in the formation of the Christian Church.

Q. 22.—Why is Jesus called Christ ?

A. 22.—Jesus is called Christ because his first disciples believed it to be his proper title. Christ is a Greek translation of the word Messiah, of Hebrew origin, meaning Anointed or Chosen. The Jews believed that God had revealed his purpose of raising up a Messiah or Christ for the glory of his people Israel (i.e., for the Israelite, Hebrew or Jewish nation), and for a light to the Gentiles (i.e., for nations other than the Jews). The disciples of Jesus believed him to be the Christ.

Q. 23.—What was the principal doctrine of Jesus ?

A. 23.—The principal doctrine of Jesus was that God is the Father of all men. Some Hebrew teachers had called God the Father of their own nation ; but Jesus was the first to perceive and teach that he is the Father of all nations and of every man. That explains the following declaration :—

"No one cometh unto the Father but by me." (John xiv. 6.)

Memorial Notices.

DR. NELSON, DOWNPATRICK.

DR. EDWIN FIELD NELSON died, after a short illness, at his residence, The Hill, Downpatrick, on 29th May. The news will be heard with true sorrow by County Down people at home and abroad. Those who knew him intimately will always bear in affectionate remembrance his vivid personality, so sincere, so sympathetic, so human.

Born on 1st January, 1845, Dr. Nelson was the fifth son of the Rev. Samuel Craig Nelson, M.A., 1800–1891, minister for 56 years of the Non-Subscribing Presbyterian Church, Downpatrick, a Church of which his father, the Rev. James Nelson, D.D., 1768–1838, had been minister before him. The father of James was the Rev. Moses Nelson, D.D., 1739–1823, minister of Rademon. Dr. Nelson's grand uncle, the Rev. William Nelson, 1774–1821, after ministering at Dundalk for some time, became professor of Greek and head master of Belfast Academical Institution, and was the author of a grammar that had a great vogue. Even better known than Dr. Nelson himself was his late brother, Joseph, the distinguished Belfast oculist, who early in life fought with the British Legion in the Italian war of independence.

Educated at Carrickmacross, a school at which the late Lord Roberts had been a pupil, and Queen's College, Belfast, the deceased gentleman passed through the Irish College of Surgeons, and graduated M.D. in the old Queen's University in 1866. After a spell as Assistant-Surgeon in the County Infirmary, Downpatrick, in 1874, he was appointed Medical Officer of Downpatrick Workhouse. Very soon he acquired a large private practice. In 1878 he became associated professionally with the Royal South Down Militia, duly constituted as the 5th Service Battalion of the Royal Irish Rifles, and resigned in 1909 with the rank of Surgeon-Major. Since the outbreak of the war he officiated as Medical Officer

for the soldiers and recruits in the Downpatrick district.

In 1875 he married Mary Frances Watson, of Rostrevor, who died in 1897, and by her he had three sons and three daughters. The eldest son, Craig, Captain in the 69th Punjabis, was killed in action in France last year ; the second son, Charles, Sub-Lieutenant in the R.N.V.R., is in France ; while the youngest son, Eric, is a Captain in the 19th R.I.R. at Newcastle. Dr. Nelson was a Unitarian, a Unionist, and a Freemason, and a ready helper of every good cause.

It was an unseasonably cold, wet day on Wednesday for the funeral, which was carried out by the 5th R.I.R. with military honours. Business in the town was suspended, and silent groups of onlookers lined the streets through which the cortegé passed to the church in Stream Street. The spectacle was deeply impressive. First came, with arms reversed, the firing party, commaded by Lieutenant Nicholson, followed by the full regimental band, playing the "Dead March" ; then, with Lieutenant Wellwood, of the 17th R.I.R., in command, the gun carriage, bearing the coffin, enfolded in a Union Jack, and covered with wreaths ; the chief mourners—Captain Eric Nelson (son), Mr. Niall Nelson (nephew), and Mr. George Allen, J.P. (cousin), Colonel Wallace, C.B., and Major Forde, formerly of the 5th R.I.R., and now of the 19th R.I.R. ; Major Leathes, Major Henderson, Captain Mockett, and Capt. Teele, of the 5th R.I.R. ; Regimental Sergeant-Major D. M'Callister and 12 warrant officers, non-commissioned officers and men of the 19th R.I.R., who had served with the deceased in the 5th R.I.R. ; Regimental Sergeant-Major T. Roy and a party of warrant officers, non-commissioned officers and men of the 5th R.I.R. ; clergy of all denominations, professional men, R.I.C. officers and men, and officers of public bodies. The general community was largely represented in the procession, which wended its way along amid scarcely concealed manifestations of individual grief. It was met at the gate by the Rev. M. S. Dunbar, M.A., of Comber (until recently minister of the church), the Rev. C. A. Reed (the present supplier), and the Rev. J. H. Bibby, of Ballee. Owing to the pitiless rain, the service was shortened.

Rev. M. S. Dunbar gave a portion of the following address which he had prepared. Our dear friend, Dr. Nelson, whose remains we are about to lay in their last resting place, bore a name which has been highly esteemed and honoured in this town, his father and grandfather having been ministers of the congregation meeting in this church for exactly a hundred years. Our departed friend had spent his whole life amongst you, and I therefore speak to those who knew him well. Now when he has passed from us, we think of all that was best in him, and leave the failings to Him who alone judgeth righteous judgment. In the character of all of us there are two sides. Men as a rule see but the one side, and come to hasty and harsh judgments ; only the nearest friends know much of the other, and only God knows all. Therefore we would all be disposed to say with David of old—"Let me fall into the hand of God, for His mercies are great, and let me not fall into the hand of man." I never heard Dr. Nelson say an unkind or harsh word of anyone. Even when I may have thought he had some reason to bear ill-will, I have been astonished to find him remaining silent, or even saying a kindly word about the person. There was a spirit of kindliness, unselfishness which often reached to generosity in his speech and in his actions. That means a great deal when found in the character. It belongs not to the fringe of the soul, but to its centre and essence. It may lead astray, as some fine features of character do, but it comes from and is meant to lead to heaven, and by God's grace we believe will in the end do so. One of the Eastern sacred books says—"No evil that the soul dreads can come upon him who is kind and protects all creatures." We can believe that, and still believe that evil must be worked out until the good prevails. The infinite justice of God is as true and as joyful a truth as His infinite love. Dr. Nelson loved

sincerity, truthfulness, straight-forward ness. He did not take ofience readily, but could bear the truth being told him, and would willingly acknowledge it. He wanted to know the truth as regards religion, and was frank in his expression of what, as far as he could see, appeared to him to be the truth. He may not have reached the full truth, as indeed no one has; he may have missed some beliefs that are found to be helpful, but he had a good share of the truth-loving truth-seeking spirit, and that is what is necessary to lead the soul on to higher and more blessed visions. We take leave of our dear friend and brother, with the wish and hope in our hearts that he, in the other school of heavenly discipline whither he has gone, and we, when our time comes, may find a greater measure of that spiritual strength and freedom, that light and peace and joy which it is our Heavenly Father's desire and purpose that we as his children should attain.

Rev. J. H. Bibby having said the committal sentences, the firing party discharged three volleys, and the " Last Post " was sounded.

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LIEUTENANT R. M'CALMONT PETTIGREW.

It is with profound regret that we record the death of Lieutenant R. M'Calmont Pettigrew, 8th Battalion Royal Irish Rifles, who was killed in action on 11th June. The deceased officer was the son of the late Mr. J. G. Pettigrew and of Mrs. Pettigrew, 19 Eglantine Avenue, Belfast. He was in his 20th year. His mother's family have for a long time been connected with All Souls' Church, Belfast, and a Memorial Service was held there on Sunday morning, 18th June. In his address Rev. E. H. Pickering paid the following tribute to the deceased :—

" Dearly beloved, we assemble here to-day with mingled grief and pride. We grieve the death of a dear young friend : we feel proud that death came to him with honour and glory. We feel the horror and wastefulness of war when we think of this promising young life cut off with such fearful suddenness, and the fond hearts made desolate thereby. But we know that at the present time no man could hope for a much nobler death than that encountered in self-sacrificing loyalty to his country. Lieutenant Pettigrew—or Mac, as most of us fondly remember him—never hesitated a moment when the call came, and proudly also did his mother, to whom he was life's dearest possession—he was her only son—suffer him to go. Now he is the more truly her's in that her heart was with him in his high emprise.

It is said that we must say nothing of the dead except what is good; but the great thing about Mac Pettigrew was that whilst he was living we could say nothing but what was good. He had not long been in the Army (which he originally joined as a private soldier, so eager was he to do his duty) before he had endeared himself to his comrades by his generous and cheerful spirit. On various occasions I have heard that men and officers alike felt that his presence was a positive boon, and, when he was wounded last year, his absence left a gap which none could fill. The way he met his death was in thorough accord with his character. ' We were suffering a terrible bombardment,' writes a comrade, ' and Mac was going about cheering up his men when he was hit with a piece of shrapnel.' Thus according to his station and degree he was doing the Lord's work of comforting, making real the Christ-spirit amid the horrors of war, and I

doubt not but that he has heard the blessed words: 'Well done, good and faithful servant: thou hast been faithful in few things: I will make thee ruler over many things. Enter thou into the joy of thy Lord.'"

The service concluded with the Dead March from "Saul."

Reports.

Unity Guild.—The attendances at the Crawfordsburn and Larne Excursions were not up to last year's average. This may have been due to the unsettled weather which has so far marked the season. At Crawfordsburn we got a little wet, though not enough to signify, just as we were going along the shore and up the road at Carnalea. We left the train at Helen's Bay, and proceeded at once to the shore, keeping along by the sea till we turned up by the Carnalea Golf Links, and returning by the main road to Crawfordsburn. Here tea was taken at the quaint old Inn, and some time spent in the garden at its rere. At Larne the party went by rail as far as the harbour, where we were welcomed by Rev. J. Kennedy. We proceeded, in face of a pleasant breeze off the sea, to Beach Cottage, and were entertained to afternoon tea by the Misses Greenfield. We lingered about an hour in the spot, and then dropped slowly into Larne, where further refreshment was provided by kind friends connected with the congregation. Afterwards we were treated to an impromptu organ and vocal recital in the handsome old church. It is a pity there was not a better turn out of Guild members. The idea of going to Ardglass has been abandoned, the Committee having decided to go to Ballycarry on 8th July.

* *

The Non-Subscribing Presbyterian Association.—The Annual Meeting of the Non-Subscribing Presbyterian Association was held on 20th June. Rev. D. J. Williams, who presided, after the singing of a hymn and the reading of a portion of Scripture introduced the proceedings with prayer.

The Secretary (Rev. H. J. Rossington, M.A., B.D.) then called the roll, and Rev. M. Watkins was elected President for the ensuing year; Rev. H. J. Rossington Secretary, and Rev. J. A. Kelly Treasurer.

The outgoing President expressed thanks for the kindness and consideration shown him during his term of office, and paid a high tribute to the secretarial abilities of Mr. Rossington.

The new President suitably acknowledged the honour paid him by the meeting, and in reference to the war now in progress hoped that it would be terminated long before the end of his term of office—terminated by an honourable peace, concluded with a final and magnanimous spirit displayed by a great people.

It was agreed to hold the next meeting on the third Tuesday in June, 1917, the place to be left to the General Purposes Committee to decide.

GENERAL PURPOSES COMMITTEE.

The report of the General Purposes Committee, taken as read, stated that they had considered the best way of utilising the annual surplus income of the Theological Professorships' Compensation Fund, and Mr. J. W. M'Ninch had been asked to prepare a scheme. This scheme was outlined in a proposition which was to the effect that the Trustees of the Fund be authorised to apply to the Commissioners of Charitable Donations and Bequests, or to the Court, to settle a scheme to utilise the Fund, and that the scheme to be settled should authorise the Trustees to hold the principal of the Fund as well as the accumulated dividends, including all dividends payable up till the 1st June, 1916, and to invest the same in trustee investment, and to pay thereout, with the approval of the Irish Non-Subscribing Presbyterian Association, through the General Purposes Committee, such sums in the form of school exhibitions or college bursaries as they may think necessary for the education of students for the ministry of the Non-Subscribing Presbyterian Churches in Ireland, and to distribute such part of the funds as might not be required for such exhibitions and bursaries among the members

of the poor congregations of the Association; and that all applications on behalf of such ministers should be accompanied by a letter from the respective Presbyteries to which the congregations belonged, signed by the respective Moderators and Clerks, testifying that the congregations and members applying for aid were deserving—the distribution among such members to be made once a year as soon as possible after the Annual Meeting of the Association.

Rev. J. A. Kelly pointed out that the idea was to increase the income of ministers who were most in need of financial help. He moved that the scheme set before them by Mr. M'Ninch be favourably considered.

Rev. James Kennedy seconded; and, after some discussion,

Rev. A. Turner moved as an amendment that the matter be adjourned till the July Quarterly Meeting, and that in the meantime a typewritten copy of the scheme be furnished to the members.

Rev. W. H. Townley Tilson seconded, and, the resolution proposed by Mr. Kelly being withdrawn, the amendment was passed as a substantive motion.

THE ORPHAN SOCIETY.

The report of the Orphan Society stated that the income from all sources for the year ending 31st March amounted to £434 14s. 1d. Adding the balance brought forward from the previous account of £368 15s. 7d., the sum total on the income side for the year would be found to amount to £803 9s. 8d. The expenses for the year amounted to £36 19s. 2d., and the sum of £363 was paid in grants to orphans. There was carried forward as balance to the next account the sum of £403 10s. 6d. The number of orphans under the Society's care was at the time of the report sixty-five. With great regret the Governors had to report that in the death of Mr. James Davidson the Society had lost a staunch friend and generous supporter.

The report was passed, on the motion of Rev. A. Turner, seconded by Rev. Alexander O. Ashworth.

The following were elected on the list of Governors:—Revs. J. A. Kelly, J. G. Davies, Messrs. Alexander Spence and H. M'Robert.

Several routine matters having been dealt with, the proceedings came to a close.

THE EVENING SERVICE.

At the Evening Service held in First Presbyterian Church, Rosemary Street, the Moderator (Rev. J. A. Kelly) preached from the text Matthew xvi. 13-16, and said, as Non-Subscribing Presbyterians, they were specially interested in Jesus. They regarded Christ as under God the King and Head of their Church. They were not satisfied with earthly kings and heads. They were not satisfied with moderatorships and archbishops and popes. They wanted something more. They went beyond this to the fountain head. They clearly saw that in His own person He had made a revelation of all that was most holy and godlike in character, and that the world required such a model held before it to the end that faith be raised to high regions, and that the pure light of heaven might shine on it there. It would be well for them and other Churches that they could say with Peter whole-heartedly, "Thou art Christ, the Son of the living God." The more they honoured the Son the more the perfect Father was pleased. They could not honour or love Him too highly. It was their privilege to confess Him Master, Lord, and Saviour.

* *

Newry.—The Annual Meeting of the Congregation was held on 3rd June, the Rev. G. J. Slipper presiding. The Committee's report was read by the Hon. Secretary, Mr. R. J. M'Combe, and referred to the satisfactory condition of the Congregation. The Renovation Scheme inaugurated by the minister had been completed, and, through the efforts of Mr. and Mrs. Slipper, the sum of nearly £465 had been realised. A small balance remained in hand for future repairs. The Sunday School continued its useful work and progress was reported. Reference was made to the losses by death of devoted members; also to the Roll of Honour, which con-

tained the names of several promising young members serving their King and Country. The Report concluded with a tribute of thanks and appreciation to the Choir and Organist (Mrs. Slipper) for their services. The Treasurer's Statement was submitted by Mr. C. Warnock, and was considered satisfactory. An adverse balance had been wiped out, and a small credit balance remained on the Working Account. The Treasurer referred to the completion of the Renovation Scheme, and mentioned that much credit was due to Mr. and Mrs. Slipper for their efforts to promote the success of the scheme. On the motion of the Chairman, seconded by Mr. R. Rowland, the Report and Statement of Accounts were received and adopted. Mr. Walter Scott moved, and Mr. John M'Combe seconded, the election of Officers and Committee for the ensuing year, after which the meeting concluded. In connection with the Roll of Honour, special mention was made of the services of Miss M. D. M'Combe as nurse in the Ulster Hospital at Paris and Lyons. In a letter to the minister from the latter hospital, to which she had been transferred, she appealed for beds for the wounded soldiers, many of whom were obliged to lie on the floor. The nurses had given up their own beds to meet the emergency. The Congregation to whom the appeal was made have sent out sufficient money to procure two beds, and other helpers in Newry have also sent for the same object.

* *

Newtownards.—In the list of honours published on the occasion of the King's birthday there occurs that of Rifleman Thomas J. Harrison, awarded the Military Medal. Rifleman Harrison is the younger son of Mr. Samuel Harrison, the respected Secretary of our church at Newtownards. When the war broke out he was one of the earliest recruits for the new Army. What the special act of bravery was that earned him this distinction has not been officially disclosed as yet, but we understand it was connected with acts of great bravery in rescuing wounded comrades. As a Church, we are proud of the fact that one of our number has earned this coveted distinction, and also that he is the first one in the town to receive this medal. Mr. S. Harrison has two other sons serving in the Army —one already in France and the other soon to go. We congratulate Mr. and Mrs. Harrison on the honour that has been conferred on their son, and Rifleman Harrison on the fact that his brave action has secured recognition.

* *

Remonstrant Synod of Ulster.—On 20th June the Annual Meeting of the Remonstrant Synod of Ulster was held in the First Presbyterian Church, Rosemary Street, the Moderator (Rev. J. Barron, Ballyhemlin) presiding at the outset and conducting the opening devotional exercises.

In the course of his retiring address, the Moderator mentioned that lately the General Assembly of the Subscribing Presbyterian Church of Ireland had met in the City, and this week the Episcopalian Synod of Ireland were meeting in Dublin. No doubt between them they represented the majority of the Protestants in Ulster. Their Church was a small body in size compared with them, but experience taught that the potency of a movement did not depend upon its bulk, but on the vitality of the principles it represented. The first occupant of the Moderator's chair of their Synod (Dr. Porter), in his opening address, declared that the purpose of the new Remonstrant Synod was to lay the foundation stone of a temple dedicated to religious liberty, under whose ample dome every individual who chooses to enter will be allowed to worship in his own way the one God and Father of all. They had come together not merely to profess, but to prove that they were genuine Presbyterians—asserters of the right of private judgment. Because of those principles declared at the outset, and, he trusted, loyally adhered to at the present time, their meetings were in the line of a tremendous force, for surely tolerance and liberty of thought combined gave the keynote to the coming religious life of the world. There was a strong belief

abroad that the great cataclysm of war which had engulfed nearly the whole of Europe meant the breaking up of old forms which had become as rigid as iron in religious, political, and social life, to make possible the building of new forms richer, more plastic, more amenable to the ensouling life, which was ever making for progress and fuller perfection. The great principles for which the Remonstrant Synod fought, and for which it stood to-day, would, they trusted, have fuller opportunity in the future for revealing their power than in the past, not only in the great world-wide movement which would be identical with religion as a whole, but in the more limited sphere of Presbyterianism, demonstrating to the world that an organised and efficient Church order was consonant with a religious life unfettered by the dark creeds which too often had been mistaken for Christianity, and which had even obscured the fair form of the Divine Teacher Himself.

On the proposition of Rev. J. A. Kelly, Rev. Felix Holt, B.A. (Ballymoney), was unanimously elected to the Chair of Moderator, and he presided over the subsequent proceedings.

Rev. D. J. Williams (Killinchy) was appointed Clerk, and Rev. J. Barron Assistant Clerk to the Synod.

The general business was mainly of a routine character, the reports showing that the various funds had been liberally sustained.

* *

Sunday School Conference.—Our Conference was held this year in the First Presbyterian Church, Holywood, on Saturday, 3rd June, and there were about 400 persons in attendance. Rev. J. A. Kelly (Moderator of the Church) presided, and the opening exercises were conducted by Rev. G. L. Phelps. It was decided to recommend to the Sunday School Committee to accept the invitation of the Templepatrick Congregation to hold the Conference there next year. A very interesting paper on "The Sunday School Worker" was read by Rev. M. Watkins. He said that his chief concern that day was about the Sunday School Worker—the teacher whose task it was to help boys and girls in their Sunday Schools to grow up decent, reliable men and women, with their souls touched with that nobility of human character which reflected the life and mind of Jesus Christ. The question arose—What should be the important qualification of the work—Was it of the head or of the heart?—one of correctness of method or rightness of purpose? It was of much greater importance to be assured of a rightness of purpose in the teacher than of the correctness of method in imparting instruction, for the concern of the Sunday School Teacher was to develop, to unfold the character, the soul of the child, rather than to educate and to train, as it were, the head. The Scriptures should be given a place of paramount importance in the Sunday School curriculum, but, on the other hand, the teacher should be given freedom to use subjects he felt competent to deal with and which he felt to be helpful in his primary task—the development of character and the culture of the heart. A discussion followed, in which the following took part:—The Moderator, Revs. J. Glyn Davies, C. E. Reed, James Kennedy, F. Wooley, Messrs. M'Crum, Newman, and Miss Andrews. On the motion of Rev. M. S. Dunbar, seconded by Rev. G. V. Crook, a vote of thanks was passed to the Chairman (Rev. M. Watkins and the Holywood Congregation, who entertained the Conference to tea. The pronouncement of the benediction by the Chairman brought the Conference to a close. A collection towards the Incidental Fund of the Sunday School Committee realised £6 7s. 2d.

Echoes.

The world is full of truth. Enlightened intelligences have given us sufficient rules for correct living, which, if applied, would bring almost universal contentment. But no amount of preaching can benefit humanity as long as human beings refuse to practice the good they already know. No man can

attract a blessing until he, himself, makes the first effort. We need to cultivate "backbone;" it is weakening to resist any impulse to do what we know we ought to do. After all, it is courage and strength to do right that we most need. And contentment is one of the first fruits of virtue.

* *

"It may be said now to England, Martha, Martha, thou art busy about many things, but one thing is necessary. To the question, What shall we do to be saved in this world? there is no other answer but this, Look to your moat. The first article of an Englishman's political creed must be, That he believeth in the sea, &c., without that there needeth no General Council to pronounce him incapable of salvation here."

* *

"The adversary again applauds, and waits the hour; when they have branched themselves out, saith he, small enough into parties and partitions, then will be our time. Fool! he sees not the firm root, out of which we all grow, though into branches; nor will beware until he sees our small divided maniples cutting through at every angle of his ill-united and unwieldy brigade."

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